TWO GODLY SERMONS.

The first preached before the Queenes Maiestie, the 25. of Februarie. 1569.

The other preached in the Tower of London the 11. of December *the same yeare.*

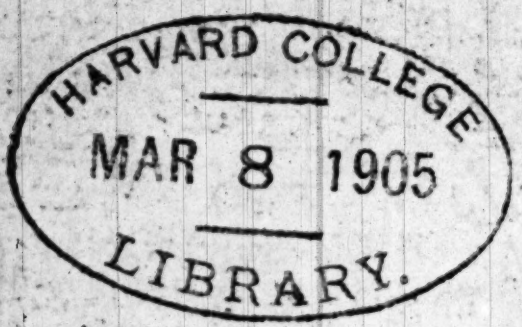
(*.*)

BY MAISTER EDWARD DERINGE.

Perused & alowed by authoritie.

NEWLY IMPRINTED.

C 1178.5*



Walker fund

W. F. Ogden
1885

¶ To the Christian Reader.

OF all the outwarde benefites that God hath bestowed vpon man (welbeloued and Christian Reader) there is none more profitable vnto the Churche of GOD, then to keepe by writtinge, those thinges vttered, that are necessarie, precious and godly. The voyce onely hearde, perisheth quicklie, and though for a time it woorke inwardlie, yet such is mannes weakenesse and infirmitie, that it must not onely bee by liuely voyce beaten into his heade diligently, but also by writinge sette before him liuely, and that continuallie. This sermon therefore, as it was longe sithence vttered zealouslie, and no doubte by the purpose of God him selfe (who openeth the mouthes of his Ministers, to speake without feare) so nowe especially for their sakes, to whom then it was spoken, it is againe set out to their farther vewe and consideration: that thinges amisse, maye bee reformed, and true Religion, sincerely aduaunced, and againste this time especially, because that a Parliament is instant and at hande: wherein (if GOD haue not sealed vs vppe to abyde more fearefull and horrible iudgementes) knowvne abuses shall bee remooued, and many vnprofitable strises ended. Surely, surely, if nowe it bee neglected, lette vs not thinke longe, to escape vnpunished. It will bee to late the thirde day to intreate for mercie. Tamerlan, Gods vengeance, when his blacke tentes are once vppe, though wee

come out neuer ſo humbly with Laurell in our handes becladde in white garmentes, yet will hee not bee intreated, but by the ſelfe ſame ſinnes whereby we haue offended, with the ſame wee ſhall bee puniſhed. The
Num.11.10. Iſraelites, by murmuringe and wiſhinge fleſhe, ſinned, and by fleſhe they were puniſhed. The Leuites wife
Iud.19.25. playinge the whoore, by hauinge hir body abuſed, was killed. Salomon the wyſe, greatly in Gods fauour, at
1.Reg.11.26. the beginninge, ſinned thorough idolles, and therefore was ouercomme of Ieroboam an idolatrer. Na-
Leuit.10.8. dab and Abihu, offeringe ſtraunge fire vnto the Lorde
2.Sam.4.9. were both of fire conſumed. Banah and Rechab kil-
Iudi.9.53. linge Iſboſeth, were killed them ſelues. Abimelech killinge his brethren, was killed him ſelfe of a wo-
Iudi.1.7. man. Adonibezeck, cuttinge off the thumbes of the handes and feete of three ſcore and tenne Kinges, was taken him ſelfe, and vſed after that manner. Ahab,
Reg.22.23. the King of Iſrael, deſpiſinge trueth, and followinge lyes, was iuſtlie plagued of God, when hee ſent forth
Ezech.14. a lyinge ſpirite to deceyue all his Prophetes. Terrible is that threatninge of Ezechiel, when hee ſayeth, that GOD will ſeduce both Prophete and people, that they both maye periſhe in lyes, whiche haue refuſed to
Ezec.20.39. followe him in trueth. As for you, O houſe of Iſrael (ſayeth the Lorde) goe you and ſerue euery one his idol, ſeeinge that you will not obey mee. What ſhould I rehearſe anye more examples? The Scriptures are full, and they are written for our learninge, vpon whom the endes of the world are comme, that wee ſhoulde take heede and beware, leaſt wee offende and periſhe as they did: for if wee bee equal with them in ſinne, and diſobedience, it maye ſafely bee pronounced, that wee ſhal feele the ſame puniſhementes. Happie therefore is that Prince, and Countrie, that heareth Gods Miniſters, with full purpoſe of obedience:

and

and happie are thoſe Miniſters, that in the power and ſtrength of Gods ſpirite, and in aſſurance of their callinge, teache all menne their dueties, without blaunchinge and flatterie, whatſoeuer countenaunce they beare vppon this ſtage of ſhorte continuaunce, whether they bee Princes or inferiours. For heerein appeareth Gods loue towardes them, in awakinge them out of the vaniſhinge dreames of their lothſome pleaſure, to the perfourmaunce of his Worke, whiche hee will not haue ſo neglected, that they ſhall preferre anie worldlie thinge what ſoeuer, before it. Now therefore Gods Church ſo longe time neglected, vvee truſt ſhall bee regarded, and the good counſayles of the Lorde, brought by his meſſengers and ſeruauutes, obeyed. It is not vnknowen, vvhat blind and ignoraunt Miniſters are in the Churche, what contempt creepeth vppon it daylie, vvhat diuiſion hath ryſen in the ſame for the Popes trappinges, the tayle of Antichriſte, and the ourwarde markes of the Romiſhe beaſte: What hurte the quarell of them hath done to many, what diſcredit it hath brought to a number, What ſorrowe to all the godly, what ioy to the wicked.

Novve if they will not amende it, but yet through vvorldlie pollicie retayne it, reſpectinge the ſtrength of fleſhe and bloude, lette them thinke that this neglecte of Gods Spirite ſpeakinge in his Prophetes, with ſuch open contempte in denyinge to followv the knovvne trueth, can not but prouoke Gods heauie and whote vengeaunce ſpeedily to bee povvred out vppon vs. The Sunne, Moone, and Starres, haue alreadie at his commaundement from Heauen threatened vs: Bloudie cloudes haue appeared to terrifie vs: Straunge Monſters, Earthquakes, vnnaturall ſvvellings of flouds and waters, and to conclude, vnvvonted moouinges of the earth, haue beene fearefull vuto vs. If theſe

will

will not ſerue, more vehement ſickneſſes, famine and hunger, ciuill warres and bloudſhedde, with the takinge awaye of our Soueraigne (whiche God forbid, and rather bleſſe with true godlineſſe, and long life to raigne ouer vs) in the meaſure of our ſinnes will God poure out vppon vs, and ſo wee ſhall periſhe in his iuſtice vtterlye, that in mercie refuſed to embrace his trueth obedientlie.

Therefore from the higheſt to the loweſt, lette vs returne to the Lorde ſpeedily, and vnfaynedly: So ſhal Gods Churche bee reformed, our Miniſterie amended, the ſeruice of God by the infallible rule of his trueth, directed. The hyrelinge, tyme-ſeruer, and woolfe remooued, the godly and true Miniſter well prouided for and defended, and all ſtraunge worſhips, ſtraunge garmentes beſtayned with popiſhe filthineſſe, and monumentes that can repreſent nothinge to our eyes, but execrable Idolatrie, be quite abandoned. Whiche God in his great mercie bring to paſſe for his Sonne Chriſtes ſake, Amen.

Farewell gentle Reader, and vſe this Sermon to thy comfort I. F.

A Sermon preached before the Queenes Maiestie the. 25. daye of Februarie, by Maister Edwarde Deringe.

1569.

O Lorde open thou my lippes, and my mouth shall shewe forth thy prayse.

PSALME. 78. 70.

¶ Hee choose Dauid his Seruant also, & tooke him frō the sheepefoldes, euen from behinde the Ewes great with yong tooke hee him: to feede his people in Iacob, and his inheritaunce in Israel. So he fed them according to the simplicitie of his heart, and guided them by the discretion of his handes.

THE Prophet declareth in this Psalme howe God of his iustice, for the great sinne of Ephraim, tooke frō that Tribe both the Tabernacle and the Scepter, and gaue them to the Tribe of Iuda: whom then according to his mercy he had purposed to blesse with all perfite happinesse. In which we learne, not to abuse Gods mercies, least they be taken away from vs, as from the Tribe of Ephraim they were. And then what helpeth it vs that in tymes past we haue byn happie? And lest this shold happen also vnto the tribe of Iuda, to fall frō Gods mercies, into his displeasure: the Prophet in this place stirreth them vpp to thankfulnesse, that they

may be found worthie to haue continued towarde them ſo great bleſſinges. And this he doth by the example of Dauid, in ſhewing both how mercifully God had delt with him, and how obediently Dauid walked before the Lorde.

3e rea- And herein he vſeth as it were 3. reaſons to mooue them withal: The firſt is of Gods great mercy whéee hee had called Dauid. The ſecond is of Gods intent & purpoſe wherevnto hee called him. The third of Dauids own perſon, how faithfully & how truly he did execute that wherevnto he was called. The firſt argumét or reaſon he cõprehendeth in theſe words: *He choſe Dauid his ſernãt & tooke him frõ the ſheepfold.* The ſeconde in theſe wordes: *Hee choſe him to feede his people in Iacob, and his inheritaunce in Iſraell.* The thirde in theſe wordes: *So he fed them according to the ſimplicitie of his heart, and guided them with the diſcretion of his handes.* Theſe Argumentes will I ſpeake of, as God ſhall geue me vtterance. And if they ſhall be nowe more effectual to moue vs, then they were then to mooue the people of Iſrael, then bee wee profitable and happie hearers. If not, it is good right & reaſon, that as we haue bin in the fellowſhip of the ſame ſinne & iniquitie, ſo we ſhould be partakers of the ſame rewarde and puniſhment: that if God ſhall ſo deale with vs, that we loſe again both the Tabernacle & Scepter, as they haue done before vs, we can ſay no other but the Lord is righteous, and behold we haue eaten the fruite of our owne labours. Let vs therefore conſider of theſe arguments, and ſtirre vp as we may the gift of God that is in vs, that at lenght we may learne by them more holy obedience.

The first Argument is the good consideration of Gods mercies whence he called Dauid. Which argument alone is so effectual & strong to stirre vs vp to the obediēce of our caling, that itis able ynough to rayse vs againe, though we were neuer so deepe sunken in rebellion. A sure prouse of the efficacie of it may be vnto vs the oft and continuall vse of it in the sacred scriptures. For seeing that Gods spirit in his holy word doth so oft apply it, both as a help to confirme the godly, and as a present remedy to turne againe the most obdurate and wilfull sinner from his obstnate purpose: surelie, excepte all the dewes of Gods mercies bee meruaylously dryed vp in our barren heartes, the same argument if we can well thinke of it, wilbe effectuall in vs to worke our regeneration in the newnes of life. When God wold haue Abraham to forget his countrie & his fathers house, to go that long & weary iorney into the land of promise, where he & his posteritie should dwell after him, he confirmed him with this saying: *I am the Lord thy God, Which brought thee out of Vr of the Caldeans.* By this remembrance of his former benefites, he perswaded Abrahā to aduenture all that he presētly enioyed, vpō hope of a better promise whiche yet he had not sene, but which sholdbe fulfilled When God would mooue the children of Abraham that is the children of Israel, to turne againe from their great iniquities that they had so long practised in the hardnesse of their heart, he vseth but this argument, to tell them of all the miseries that they were borne in: their coūtrie to be a cursed coūtrie: their fathers Idolaters, themselues giuen ouer to all voluptuousnes & pleasure, not regarding God, nor

The first argument.

Gen. 15.

Iosu. 24.
Gen. 11.
Exo. 3.

seeking his religon. In which wofull estate when the Lorde God did beholde them, he pitied their
p. 12. 37. miserie, and said euen then vnto them: *You shal liue:* By which promise their former wo vanished away: and in steede of nakednesse they were clothed with broidred worke, they were couered with fine silke, decked with many ornamentes, and had a crowne
1. 23. 16. of bewtie vppon their heades. Nowe therefore that
y. 43. 34. they should not walke in their owne wayes, or cō-
c. 16. 6. mit Idolatrie as other gentiles did, nor treade such benefites vnder their feete: this argumēt as a strong medicine the Prophete repeated often, and with many wordes. Thus God delt oft with the Kinges
amuel. of Israel & of Iuda, when they began to fall away,
7. 8. 9. & walke as other nations walked that were rounde
i. 15. 17 18 about them. He called them back by putting them
egū. 14. 7 oft in minde, how his mercie had bin with them,
c. 16. 2. 3. and from what lowe estate he had raysed them vp. Thus the Prophets of God delt oftēwith the people.
su. 24. 2. Iosua, when he had brought them into the land of Canaan, to the ende they might feare God, and so make their dwelling sure, he made vnto them a long repetitiō of Gods benefits, that by remēbrance of them, their dull spirites might be stirred vp the more obediently to follow God. Samuel, when he
mu. 10. 18. was afrayd of Gods heauie displeasure towards the people of Israel, because they had asked a Kinge for them: to the end they might turne away gods anger frō them by their speedie repentance, he tolde thē what God had before done for thē, as a readie way to make them beware afterward, how they did willingly offende so louing a Father. Steuen when he would

would haue perſwaded thoſe, whoſe iniquitie was nowe growne to ſo full meaſure, that they had crucified Chriſt, as though in this alone were the greateſt hope of their amendement, he choſe no other waye to conuert them, but this, to ſhewe in long exhortation what God had done for them, & for their fathers. And this as in the beginninge it was giué by the H. Ghoſt to mā, as a ſoueraign medicine to keepe him farre from vnthankefulneſſe: ſo it hath beene continued by the ſame ſpirite from time to tyme to ſtirre vs vp not to forget the Lord. Our Sauiour Chriſt to make his Diſciples ſure, and that they ſhould neuer ſhrink for aduerſitie, he told them ofte this, that they had not coſen him, but he had choſen them. S. Paule, when he would mooue the Corinthians for to auoyde the falſe Apoſtles, & to followe Chriſt, he perſwadeth them thus, that in tymes paſt they were Gentiles, and were willingly lead awaye to dumbe Idoles. And againe to the Epheſians. *You were in tymes paſt dead in treſpaſſes and ſins, you walked after the prince that ruleth in the ayer, after the ſpirit that now worketh in the children of diſobedience: but God who is ritch in mercies, through the great loue wherewith he loued vs, euen when wee were dead, hath quickened vs in his Sonne Chriſt.*

Acts. 7.

Iohn. 15.

1. Cor. 12.

Ephe. 2.

This argumēt, dearely beloued, ſeing it is ſo ſtrong, let vs apply it vnto our ſelues, for our diſeaſe cleaueth faſt vnto our bones with long cōtinuance, and we haue neede of ſharpe medicine to heale it agayn. Let vs therefore vſe it (I beſeech you) and if Gods ſpirite haue not forſaken vs, that we be vncurable, no doubt we ſhall recouer & growe to amendement.

Let vs ſee our own eſtate, & what God hath don for vs, what clowdie dayes haue gone ouer our heades, and in how fayre ſun-ſhyne wee be ſet agayne, and no doubt where ſin herafter ſhal alure vs as before, it wil make vs afraide of his deceitfull baite, and we will neuer be brought with the bewtie of the golden Cuppe to drinke of the ſpirituall whoredomes that are within. Wee were in tymes paſt Gentiles, & vncircũciſed people, now Chriſt hath pulled down the wall of ſeparation, and made vs all one, euen his children of adoption. We were aliauntes from the common wealth of Iſrael, nowe we are receiued as Citizens in the companie of his faithfull. Wee were ſtraungers from the couenaunt and promiſe, nowe Chriſt hath delyuered a newe Teſtament, in which we alſo are written heyres of mercie. We liued ſomtime in ignorance, and had no hope, now we haue receyued knowledge and aré comforted. We were without God in the world, and could no where lay downe the terrors of our ſinnes, but now we haue receiued the ſpirite of adoption, by which we crie, Abba Father. And what ſhould I ſay more? we were ſubiect vnto ſinne, hell, death, & condemnation: now Chriſt hath ſpoyled the principalities & powers, deliuered vs out of the power of darknes tranſlated vs into a kingdome of immortalitie and grace. Except we haue ſet our harts as an Adamant ſtone, or as the Prophet ſaith, made our hartes & faces like the flint: it is impoſſible but that this cogitatiõ ſhould moue vs: Or if it do not, ſurely, ſurely, though the Lord had not ſpokẽ it thus oftẽ vnto vs or if the ſcripture were not writtẽ for our inſtructiõ, yet the lawe of nature would condemne vs for moſt vn-

ephes. 2. & 2.

Rom. 8. 15.

Col. 1. 13. Col. 2. 15.

Zech. 7. 9.

vnthankful men. Day and night we ſhould beare a witneſſe in our own conſcience, how fearefull iudgment God hath reſerued for ſo great iniquitie. Who amongſt vs could beare it, to be rewarded with vnthankfulneſſe, where wee haue well deſerued? To be contemned of thoſe, whom we haue rayſed vp to honour? To bee ſpoyled of thoſe, whom before we had clothed? To be betrayed of thoſe, who wee haue eſpecially truſted? And howe then are we blinde & vnderſtand nothing? Howe ſhall the Lord beare it at our hands, if we be vnthankful vnto him if we contemne him, & rob him of his honor, who alone hath made vs glorious, when we were couered with our own ſhame & cofuſion? The lord grant vs his holy ſpirit, that we deceiue not our ſelues.

There is nothing more effectuall to moue a ſonne to obediẽce, then to know he hath a louing father. Nothing maketh ſo truſtie the bond-ſeruant, as to remember he hath a gentle maſter. Nothing maketh the ſubiect more faithful vnto his Prince, then to feele by good experience his Princes clemencie. Nothing ioyneth man faſter in the bonde of frendſhip, then to conſider well what his friende hath done for him. And let nothing bind our obedience more carefully to the worde & will of God then that he hath ſo long cõtinued merciſull vnto vs. As ſure as the Lord doth liue, this is his holy truth: he that cannot be mooued with this he hath not Gods holy ſpirite: Poore or riche, bond or free, hye or lowe, Noble or of low degree, Prince or ſubiect, all is one. The remembrance of Gods mercie muſt make vs all thankfull, were we neuer ſo mightie. This cogitation muſt banish far from vs the pride of a kingdome

dome, to thinke howe God hath rayſed vs from the ſheepefouldes. Whoſoeuer can ſay thus: I haue bene bonde, but I am free: I haue beene in daunger, I am in ſafetie: I haue bene fearefull and trębling, I am careleſſe: I haue bene full of ſorrow, now my ſoule is at reſt: I haue bene in miſerie, I am in dignitie: I haue bene a priſoner, I am a Princeſſe, beleeue me, beleeue me, if the great and goodly Cities, which he buylded not: if the houſes full of all mäner of golde which he filled not: if the vineyards & Oliue trees, which he planted not, did not make him forget the Lord, which brought him out of the lande of Egipt, out of the houſe of bondage: if proſperitie haue not made him dronken, ſo that he hath baniſhed farre from him all ſence and vnderſtanding, the remembrance of this thing will make him thankful vnto him that hath bine the worker.

Yea, euen you that are now a Princeſſe of Maieſtie if you hane felt any ſuch alteration, take heede, flye farre away from all vnthankfulneſſe. If you haue ſeene the dayes, in which you haue ſaide: O Lord, I haue no friend but thee alone, now that proſperitie hath brought vnto you a great many of fayre coũtenaunces, forget not that God, who was your only friend in trouble. If in tymes paſt you haue prayed that you might not build vpon the ſande, to haue
1.7.26. your houſe ſhaken with euery blaſt of wynde: now that you haue choyce of your owne grounde, take heede, I beſeech you, where ye lay your foundation. Nowe that the Sterne and Helme is in your owne hande, guyde your Ship ſo, that the waues do not ouerrunne it. If you haue prayed in tymes paſt vnto god to molifie your enimies hartes, and to bring

their

their cruell practiſes to nothing: nowe that you yout ſelfe are ſet in ſafetie, be not cruell vnto Gods anoynted, and doe his Prophetes no herme. I neede not ſeeke farre for offences, whereat Gods people are greeued, euen rounde about this Chappell I ſee a great manye, and God in his good tyme ſhall roote them out. If you haue ſayd ſomtyme of your ſelfe: *Tanquam ouis*, as a ſheepe apointed to be ſlayne; take hede yeu heare not now of the Prophet, *tanquã indomita Iuuenca*, as an vntamed & vnruly Heiffer. I will not with many words admoniſh your Maieſtie that are wiſe enough: onlye I will ſay this, returne vnto your owne hearte, and ſearche your raynes. And here I ſette before you the Tribuuall ſeate of Chriſt. If you knowe theſe thinges to be true, diſcharge the faith you owe: grieue not your quyet cõſcience, leſt it begin to accuſe you, & the burthen of it be greater, than you ſhal be able to beare. If god haue defended you mightely, as euer he did Dauid the Prophet: diſcharge your faith with the prophet, and crye in ſpirit: *Quid retribuã Domino pro omnibus quæ retribuit mihi*? What ſhall I geue vnto the Lord, for all thoſe benefits thnt he hath beſtowed vpõ me?

Pſa.105.1

Pſal.44.2

Iere. 31.18

Pſa.115.12

And thus much as God hath giuen me vtterance, I haue noted vnto you out of the firſt parte of this ſcripture, how God did chooſe Dauid frõ the ſheepfold. The Lord giue you grace to confeſſe his goodneſſe, and ſhewe your ſelues more thankefull for all his benifits. One other thing we may note here, that all that we haue of God, it is of his free mercie, it is not of our deſeruing, euen as he gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, becauſe he loued it. So God gaue vnto his people a

lande

lande that flowed with milke & honie, but he gaue it not for their righteousnes, for they were a froward people, but because hee loued them. So God dealt fauourablie with Sion, that is, with the children of Israel, not because of their obedience, for they were a rebellious nation: but because hee remembred his othe which he sware vnto their forefathers. So God fulfilled the prophecie of Iacob, and hee blessed Iudah, but hee fulfilled it in Dauid, whom hee tooke from the sheepefoldes. So Christ made his kingdome euerlasting in the house of Iacob, but he layde first the foundation of it. And nowe hee hath buylded it vp, neyther by the wisedome of the wyse, nor by the vnderstanding of the prudent, but to testifie vnto vs his free grace & mercie. He hath chosen the fooliſh things of this world, to cõfound the wyse, and the weake things of this worlde to confounde the mightie: and vile thinges of the worlde which are dispised, to bring to naught the things that are esteemed and had in reputation, for this cause alone (as the scripture witnesseth) that no flesh should reioyce in his presence.

a. 5. 6.

w. 8. 6.

n. 49. 6.

Cor. 1. 27. 28. 29.

This hee oth to beat own mans ade.

But what needs we so farre to seeke for examples? Let vs behold our selues how plentifully at this day are Gods mercies and benefites poured out vppon vs, both vpon our Queene, and vppon her people. How mightily doeth he defend vs in so many dangers: How sitte we here in safetie, whē all the world is on an vproare? And is this thinke you, of our deseruing, or rather of Gods mercie? Nowe surelie, surelie, we were very blinde, if we will not all confesse with the Prophete Ieremie, That it is Gods mercie, that we be not consumed. So much diso-

Lam. 3. 22.

bedi

bedience both in Prince and ſubiect, ſo little care of duetie, ſo deepe forgetfulnes of God, what doth it elſe deſerue, but heauie iudgement? What can it teſtifie elſe, but that all theſe bleſſinges are of mercie? Well, well, the wyſeſt waye is to take heede in tyme. Let not our ſinnes ſeperat betweene God & vs? Eſay. 5.
If there be no where examples that wee can looke vpon, yet let vs beware by the Tribe of Ephraim, that we abuſe not Gods mercies, for feare we looſe them. Becauſe we are nowe out of daunger, and there is no perill that is preſent, let vs not therfore ſay as proude Babilon: *I ſitte like a Queene, and ſhall ſee no euill, I ſhall be a Lady for euer, and ſhall ſee no loſſe of children.* *He that thinketh he ſtandes* (ſayeth Paul) *let him take heede he fall not.* Apoc. 1 1 Cor. 1

It is no good argument that our eſtate is ſure, becauſe God hath deliuered vs out of a great many of troubles. Nay let vs the rather feare, & be the more circumſpect. Gods arme that hath bin ſtretched out for our ſauegarde in times paſt, is not nowe drawne in that he can not againe grieue vs. God deliuered the people of Iſrael out of the handes of many and grieuous enimies: but yet when the people of Iſrael would in no wiſe amende, God coulde rayſe vp *Salmanazar* to leade them away to perpetuall captiuitie. Nay, we haue a great many more fearfull examples then this. Wee haue fearfull examples before our eyes, to take heede of Gods iudgementes, when we abuſe his graces. God defended *Senacherib* in the conqueſt of a great manie of Countries, in all which he eſcaped harmeles: yet when he knewe not him ſelfe, but blaſphemed the God of Iſrael, euen before the walles of Ieruſalem: 2. Reg. 17. 6. 18. 2. R. Eſa. 37. 1

God

God could finde him out at home in his own countrie, and in the Temple of his Idols his owne sonnes slue him. *Agamemnon* ten yeares together in mortall & bloudy warres, could neur be hurt: yet after, at home in his owne house by his owne wyse hee was killed. *Bibulus* a noble Roman, gat many victories, & stil escaped pirill: yet afterward in the Citie of Rome, when he should haue had the glorie of all his valiaunt actes, and rode through the streetes in the pride of his triumph, a tyle falling frō the house, stroke so deepe into his heade, that it killed him presently. *Iulius Cæsar*, in winning the west part of the world, in 51. set battayles neuer receyued daungerous stroke: yet after all his daungers so happilie escaped, at home in the Senate house, in the middest of his Nobilitie, and in his Parlament robes he receyued 24. woundes, and all of them deadlie. Many such examples are before our eyes, to make vs beware and take heede of securitie, when anie daunger is past: and to take heed of forgetfulnesse, when we haue receyued mercy. The Lord enriche vs with the graces of his spirit, that when we often beholde from whence we haue bin deliuered, wee may seeke diligently, and be alwayes carefull howe to be founde thankefull.

memnō

lius.

us Cæ-

The second argument which I saide the Prophet vsed to make the people thankfull, was taken of Gods intent and purpose, to what ende hee choose Dauid, & that he sheweth in these words: *To feede his people in Iacob, and his inheritaunce in Israell.* These words are very plaine, & containe so expresly what is the duetie of any Prince or Magistrate, that none can be ignorant, but he that will not knowe.

.econd ument.

e office duetie of nces and gistrats.

For

For this purpose they are chosen, *To feede Gods people in Iacob, and his inheritaunce in Israel.* Whether he be Prince or Emperour, Duke, Earle, Lorde, Counseller, Magistrate whatsoeuer, for this purpose he is called, discharge it as well as he will: He must feede Gods people in Iacob, and his inheritance in Israel. O if God had called them for some other purpose, howe gladlie would they haue executed it? If God had called them to dycing & carding, to swearing and lying, to pryde and vanitie, the mightie men of our dayes, howe busilie had they done their duetie? But alas, this is not to feede Gods people in Iacob, nor his inheritance in Israel. This is to feede ourselues. Euen as the Oxe is fede to the slaughter house, so wee doe feede our selues to euerlastinge confusion. *They that haue eares to heare, let them heare.* God had chosen his Rulers, *To feede his people in Iacob, and his inheritance in Israell.* These are the playne and expresse wordes of Gods spirit: and then what outragious spirit is that, or what Furie rather, that cryeth thus with an impudent face, that the Prince hath not to doe with Iacob, and may not medle with Israel. But these are the steppes that the man of sinne should treade, to speake against the Lorde, and yet saye that hee can not erre. These are the liuely markes of Antichrist, thus to fight against Christe, and yet saye, hee is his Vicar!

Such is all the religion of Papistrie, examine it if you will euen from poynt to poynt. Where God sayeth one thing, it sayeth still contrarie, and yet cryeth with shame ynough, there is no errour in it.

God

God ſayeth, it is the doctrine of Diuels, to forbidde
1.Tim.4.3. marriage, and the lawfull vſe of meates: The Pope preſumptuouſlie forbiddeth both, and yet ſayeth ſtill that he hath the holy Ghoſt. Paul the Apoſtle ſayeth: *If you obſerue dayes and times, I am afraide*
Gal.4.10.11 *that the Goſpell is preached vnto you in vayne:* The Pope ſayeth, you ſhall obſerue both. I can diſpence with the Apoſtle, and yet he ſayeth, he is Apoſtolicall. Saint Peter ſayth: *Bee you ſubiect to the Prince,*
1.Pet.2.13. *as to the chiefeſt*: The Pope ſayeth, the King is not higheſt, but he is aboue both Kinge and Keaſer, and yet he ſayeth ſtill, he is the ſucceſſour of Peter. And what ſhould I ſay more? It grieueth me to recken vp all that Monſters abhominations. It would make a Chriſtian heart to bleede, to ſee howe hee hath deceyued the ſimple. With his paper walles & painted fires, he made them ſo afrayde, that they beleeued all things what ſo euer hee had ſpoken.
Reu.22.11 But he is filthie, and let him be filthie ſtill.

We will returne to our purpoſe, and learne of a Princely Prophete what is a Princes duetie: *He muſt*
Ezay.49.23. *feede Jacob and Iſraell*, that is, Kings muſt be Nurce-fathers, and Queenes muſt be Nurces vnto the Church of God. Vnto this ende they muſt vſe their authoritie, that Gods children may learne vertue and knowledge. For to ſeeke onely worldly peace and ſecuritie, or to make vs liue at eaſe here in this wayfaring citie, that is, rather to feede fleſhe and bloud, then to feede Iacob: rather to make happie
Heb.13.14. this worldlie fellowſhippe, then to inſtruct Iſrael. The true Iſraelite is ſtronge againſt the Lorde, and commeth with violence to clayme the kingdome of heauen. What helpeth it in this reſpect to bee

riche

rich or honorable? *If I had all the riches in the world.* Psal.49.
yet could I not pay the price of my brothers soule. Or if
I had neuer so much rule and authoritie, I am not
therefore the nearer to make intercessiō vnto God.
They are other weapons that must preuaile against
Sathan: and it is another attyre that will be accep- Ephe.6.
ted for the marriage garment. If we will feede Ia- Math.22.
cob and Israel, lette vs leade them to the house of
wisedome, and trayne them vp in the feare of God.
The Lorde open the Queenes Maiesties eyes, that
she may looke to this charge: Otherwise if we liued
neuer so peaceably vnder her, yet when the Lorde
shall come to aske accompte of her stewardshippe, Luke. 12.
howe shee hath fedde her fellowe seruants with the 42.46.
meate appointed them, then shee will bee founde
eating and drinking with sinners.

But becauſe we are ſo dull of hearing, that a litle teaching of our duetie is not ſufficient for vs, I will ſhewe out of the ſcriptures ſomewhat more plainly if ought may bee playner, what is the duetie of a Prince. The Prophete Eſay very effectuallie ſetteth it out in the perſon of our Sauiour Chriſt, ſayinge: Eſa. 11.
Righteouſnes ſhalbe the girdle of his loynes, & faithfulnes the buckle of his reines. It is true that the Prince muſt defende the fatherleſſe and widdowe, relieue the oppreſſed, and haue no reſpect of perſons in iudgement, ſeeke peace vnto his people, and girde himſelfe with righteouſeneſſe. But this is alſo his duetie, and his greateſt duetie, to be carefull for Religion, to mainteyne the Goſpell, to teache the people knowledge, and buylde his whole gouuernance with faithfulneſſe. For this cauſe King Salomon, both the mightieſt & the wyſeſt king that euer was,

cal-

called him ſelfe a Preacher. And King Dauid, to teſtifie howe he knowledgeth his duetie, ſpake openlie to his people: Psalm.32.8. *I will inſtruct thee, and teache thee in the way that thou ſhalt goe, and I will guyde thee with mine eye.* This generall rule king Salomon gaue vnto othet: Pro.27.23.24 *Be diligent to knowe the eſtate of thy flocke, & and take heede vnto thy heardes. For ritches remayne not alwayes, neyther the crowne from generation to generation.* Expreſſely ſhewing, that to increaſe ritches or to ſet forth the glorie of a kingdome, that is not the greateſt duetie of a Magiſtrate. Thus the Prophete Hoſeas, crying out againſt the people of Iſrael, he reckeneth vp this as their greateſt diſorder, Hoſ. 4.2. that lying and ſwearing, and ignorance of God, was not puniſhed amongeſt them.

And alas (dearely beloued) if this be the ſaying of the Prophete, let vs looke vnto it. I dare not but ſpeake the truth, ſeing God hath called me hither. He hath rayſed me vp ſo hie, when I was caſt down, that I can not forget his benefites. If this will not ſerue, I will ſurelie ſpeake it more playnely, when the Lorde ſhall open md mouth againe. Surely if this be the ſaying of the Prophete (as it is in deede) that lying, that ſweringe, that blinde and wilfull ignorance ſhalbe puniſhed, let not the Princeſſe deceyue her ſelfe, the ſpirit of God doeth not poſſeſſe her hearte, if ſhe heare daily, lyinge, and blaſphemous ſwearing, and ſee the peoples ignorance, and yet leaue all vnpuniſhed. Looke vnto theſe things better, if you will looke well vnto your ſelfe: you can not pretende ignorance, this is playne ynough, if any thing be ynough. And yet leaſt you ſhould ſeeke to buſilie to be deceyued, I will rehearſe the

plaine

plaine lawe of the Lorde. That this doctrine maye bee warranted with the surer witnesses, God saith of a Kinge in the seauententh of Deuteronomie. *When he shall sit vpon the throne of his kingdome, then shall he write him this Lawe repeated in a booke, by the priestes of the Leuites. And it shall be with him, and he shall reade therin all the dayes of his life: that hee maye learne to feare the Lord his God, and keepe all the wordes of his lawe, and these couenauntes, for to doe them. That his hart be not liftedvp aboue his brethrē. That he turne not aside from these commandements, neither to the right hand, nor to the left. But that he may prolong his days in his kingdome, he & his sonnes in the middest of Israel.* Deut. 17. 19. 29. &

This lawe I know not how your Maiestie shall interpret, because I know not your spirit: but of this I am sure, it made Dauid that he would not suffer a wicked man in his house. It made Asa driue awaye the Sodomites out of Israel, put downe the Idols, depose his owne mother from her dignitie. It made Ieosaphat, Ezechias, Iosias, euen in the beginninge of their raigne, to make godly and zealous reformations in Religion, and neuer consulted further with the hie priest. Nay, it made Salomon to put downe Abiather that was the hie priest, & to place Sadoc a better in his roome. This made many godly Emperours in the primitiue Church, to call generall Counsels, to reforme many misorders crept into the Church: to depose many ambitious and proud Popes, and place better in their roome. And he that denieth this, denieth the Sunne to shine at noone dayes. And as this lawe hath thus wrought heretofore, so whē it lighteth in a good spirit, I am sure it will doe the like hereafter. It will mooue a godlie

Psa. 10. 1. Regū. 12. 13. 1. Reg. 41. 2. Reg. 8. 1. Re. 19. 1. Reg. 2.

Magistrat, to haue his chiefest care to maintein religió & to suppresse superstitió. And such is gods righteous iudgmét, that whosoeuer shal do the cótrarie, I am sure his own conscience will códemne him self. It is the law of nature, & it maketh the most wickedest Magistrate to sigh & saye in his heart, in remébraunce of his sinne: Sure this doing will not last alway, God hath appointed me for some other purpose. This was the greatest fault that proude Agamemnon coulde finde in all the glorye of his kingdome, *Tatheanonk orthotheuda anetrepse ton bion.* When Gods cause goeth not vpright, it layeth the glory of my kingdome in the dust, it turneth vpside downe all my life and happines. Thus it happeneth with the wicked whosoeuer they are: they condemn their owne doing, when they seeke not to set out the glorie of God. The lawe of God hath thus cómaunded it, the godly kings of Iuda and Ierusalem haue euermore practised it, the faithfull Emperours in the primitiue church made it their chiefest study, the law of nature hath engraué it in the hart of man: and what godly Prince can nowe sleepe in securitie, if he haue no care vnto it? Especially seeing God is God of all Magistrates, and they are his creatures. This ist heir greatest studie, to shewobedience vnto him, to feede his people, and set forth his religion.

But here I thinke some will easilie saye: If this be so as you teache it, then the case is cleare, the Prince is a spirituall Magistrate: It belongeth vnto him to reforme religion: he is the hyest Iudge in the church of God, to establish that by lawe, which the lawe of God hath appoynted. How is it then that the Pope seeth not this? Why doe not others see it, that reade

and

and know the scripturs? The Emperors themselues, why haue not they seene it? How grew the Pope vp to such vnbridled authority? How the pope should come to so gret authority, I know no cause but this, that it was the will of God, & such was the depth of his secrete iudgements. The purple whore shoulde make all the Princes of the earth to drinke of the cups of hir fornications. But for the Popes seeing or not seeing of his own abhominations, I knowe not his eyesight, I cānot tell whether he doth see thē, or see thē not, but I think he seeth thē. For I see in all ages, how god hath raised vp some that haue inueied bitterly against his intollerable pride. If he seeth it not, his eyes are very sick, and himselfe is a verier beast thē euer was Nabuchodonosor. And the Lord be prayed, that hath hardened his proud hart, and reuealed better knowledge vnto litle ones. Why other should not see it that read the scriptures as wel as we, and are as wel learned as we, I can assigne no other cause, But say with the Prophet, Gods iudgements are like to a great depth. They are as they are, and what they are it skilleth nothing vnto vs. I came not hither to compare with learning, who be Hebrues, and who be none. I am sure, if they did seeke him in the simplicitie of their hart, & call after him in the truth, not in their owne inuentions, that then they should finde him. Now they seek the liuing springs in vaine, bicause they seeke thē in the puddles that they haue digged thē selues. And they seeke for the Gospell of saluation in vaine, bicause they followe the doctrine that is but preceptes of men. But what if many learned see it not? Is it not therfore trueth that is so plaine in the Scriptures?

Apoc. 17.

Dani. 4.

Math. 11.

2. Cor. 1

Psalm. 36

Iere. 2. 13

Math. 15.

Let me aske againe I beseech you this question: Why did not Pharao see, that Moyses & Aaron were sent of God? They turned all his waters into bloud: They brought vpon him Frogs that couered all his lande: They plagued him with great swarmes of Lice and Flyes: They feared him with thunders & lightnings, and with great tempestes: They made darkenesse thick and sensible vppon the face of the earth: They slewe the firste borne of all that was in the lande: Why knewe not Pharao that they were sent of God? They diuided the red sea, and went thorowe on drie lande: What madnesse made him venter to go so desperatly after? Why would he not be taught, till the water couered him and all the hoast? should the age that came after him reason thus against Israel: If your God be the Lord of heauen and earth, why did not our fathers know him: Why did not the Scribes & Pharisеys know Christ to be the Messias? They hearde Iohn Baptist giue him plaine testimonie: why did they not beleeue him? The same Christ fulfilled all that was spoken by the Prophetes: why could they not see that hee was the Sauior of the world? He made the blinde to see, the deafe to heare, the dumbe to speake, the lame to go. He made the sicke and diseased whole, He raysed vp the dead. Hee tolde vnto them euen their thoughtes and cogitations. Howe were they so dull of vnderstanding, that yet they could not knowe him? If this may be sufficient to reproue a trueth (why do not other see it,) then the Pharisеis reason well against Christ, when they saide vnto the people: Why doe none of the Princes and Rulers beleeue in him?

d.7.20.
d.8.6.
d 8.17.
d.8.24.
d.9.23.
d.10.22
d.12.29
d.14.21
d.14.28
.1.47.
.11.5.
.9.4.
n.11.34.
n.7.48.

But

But see I beseech you, how great is our madnesse that thus reason of other men, why they see or see not. Why haue we ourselues so great beames in our eyes, that we can not see our owne estate and condition? Why doe wee not see the shortnesse of our life, but thus liue in the world, as though we should liue euer? Seeing we haue a righteous God, that wil be a reuenger of his owne cause, and punishe our transgressions, why doe we sinne yet daily more and more? Seeing our life is but a vapour, and all our glorie is but as the flower in the fielde, why bee we so bewitched with loue of so great vanitie? Seeing our estate shalbe before God euerlastinge, and these accompted dayes come so fast to an ende, that we shall be speedily called: why be we still so careless in what sort we shall appeare? Seeinge Gods threatnings are so neare vnto vs, and the daungers that hang ouer our heads are so many: seeing gods iudgements are so fearfull, and his wrath burninge for euer, why are we so careless? And why is it yet true, that was spoken so long agone?

Hen viuunt homines tanquam mors nulla sequatur: Aut velut infernus fabula vana foret. Why doe we liue as though vve shoulde neuer die: and as though hell fire were an olde wiues fable?

Beleeue me, beleeue me, this is vntollerable blindnesse, seeing we be so bleare eyed our selues, that we can not see before vs neither Heauen nor Hell, yet that wee will reason against Gods trueth, by any mans eyesight whether he see or see not. If we list to maruell at the dulnesse of mans eyes, wee can not well maruell at any thing so much, as at our owne foolishnesse, that can not see our selues. Let vs look at the last to our owne estate, and as for other men,

Mat. 7.
Heb. 1
Rom. 3
Ro. 2. 12
Iames
Esa. 40
Ioh. 5.
Ioh. 8.
Ioh.
2. Tim
1. Cor

let vs leaue them vnto the Lorde, hee doth knowe most assuredly who be his. They are not the wise & prudent of this worlde that he hath chosen. There are not many Princes and noble men in the face of his Church. If Princes & Magistrates will be still rebellious, what is that to vs? If the Pope & his hyrelings will be blinde still, yet the scripture is the scripture. The vnfaithfull Stewarde neuer liueth more riotously, then when his Lorde is euen at hande to
x. 16. 1. call him to his accountes. The foolishe virgins are
th. 25. 6. neuer faster asleepe, then when the Bridegrome is readie to enter into his wedding chāber. The chil-
. 12. 20. dren of this world are neuer busilier occupied, then the night before their soules shall bee taken from
ie. 2. 4. them. The sonne of perdition shall neuer bee more loftie, then in these latter dayes, when he shall be reuealed. But for these that are so blind, let them be blinde still: let vs approch vnto the throne of
. 4. 16. grace with fayth, that the secretes of the Lord may be reuealed vnto vs. As for Kings and Emperours, if you will yet aske why could they not see it, but committ themselues vnto so great slauery: alas, poore creatures, how could they see in the midst of so great darknesse? Howe could they reade, when
. 15. 8. the booke was fast sealed? How could they discerne
. 5. 2. the voyce, when they heard no sound, but of tinkling Cymbals? But this was the great subtiltie and craft of Sathan. He knoweth howe willinglie wee be caried to worldly studies, and whether wee did incline, thither he thrust vs headlong. He knoweth what corruption he hath fownd in our nature, and howe vnwillingly wee meddle with the thinges of God: and therefore it was an easie practise for the

Pope

Pope his minister, to pull away heauely cares from all Princes gouernements. They are greeuous vnto flesh & bloud, and such as kings loue not to medle withall. This was one meane why Princes did not their dutie. An other was as great as this: they heard the Pope so magnified, that they thought him half a God, when they were once perswaded the Popes pardons should be no small discharge, who woulde not willingly submit him selfe with all humilitie to receyue it? If we may liue all our life in ryot, & yet after thorow the Popes blessing rest in the peace of the Church: Who would refuse any popish subiection? Make men once drunke with this opinion, and they are at your commaundement to doe what you will: Barefoote and barelegge they will wayte at your gate, set your foote (if you will) in the Emperours necke, he will refuse no villanie.

Well, nowe that God hath deliuered vs out of that kingdome of darkenesse, nowe wee knowe the Pope to be Antichrist, his prayers to be euill, his pardons to be worse then the sinne of witchcraft: Let vs looke at the last to our owne dutie, and trust no more to such a broken staffe. If God hath made vs Princes or Magistrates, let vs feede his people in Iacob, and his inheritance in Israell. This is our duetie, let vs hearken vnto it: and that we may doe it the better, let vs inquire how it may best bee discharged. And I beseeche your Maiestie to hearken, I will speake nothinge accordinge to man, whiche may easilie bee contemned: but that which I will speake shall bee out of the mouth of the Lorde: in obeying whereof shall consist your safegarde, and the health of your kingdome.

The saf
of a Pr
ist rue
dience
God.

Espe-

Especially and aboue all things looke vnto your
ministerie. There is no commandement giuen oftner in the old testament: none giuen oftner in the
Nume.3 newe. When God would specially blesse the people of Israel, he scattered the Leuites among the other Tribes, that the Lawe might bee taught in all the coastes of Iurie. When Christ would bring into the world the light of the gospel, he sent forth his Apostles to preach vnto euery creature. In the old lawe
25.19. God signified by many outward tokens, howe necessarie the Priesthood was for the instruction of his people, and what Priests he required. The staues were alwayes in the ringes of the Arke, the laumpe euer burning, to shewe that the Priestes should always declare the wil of god vnto his people, & offer vp the sweete incense of continuall prayer. On the neather end of the robe of the Ephod, were bels al-
Exod. 28.33 wayes sounding, to teache that the Priest should be
35. euer heard whersoeuer he did goe, & shew him self a messenger of the Lord of hostes. In the breastplate
28.30. he had VRIM and THVMIM, two liuely representations of Gods presence, to be witnesses vnto the priest of his knowledge and righteousnes. In the plate of gold vpō his foreheade was engrauen in great golde
28.36. letters, *Holinesse vnto the Lorde:* to testifie his vpright lyfe and conuersation. God forbade any straunger to enter in among them, except he were circumcised in heart. And of the children of Aaron, if anie had faulted in his ministerie, he should by no repentāce be receyued again to the priesthood. This was the care that God had then of his Priesthood, that he might keepe in holines all the childrē of Israel.

This is the care that wee must haue of our Ministereie,

sterie, if we will haue the Gospel of Christ to grow. This care was greatest vnto the godly Rulers and Princes of Israel, to the ende they might keepe the sanctuarie vndefiled. This care must be greatest in those that be christiã Magistrates, if they loue gods glorie, and the increase of his Gospell. Thus did king Salomon in the beginning of his raigne, when he put downe Abiathar, and made Sadoc hie priest. Thus did Ieosaphat, when to reforme religion, hee sent forth Leuites into the coastes of Israel. Thus did Ezechias at the entrance of his kingdome, whē this was his first care, howe the Leuites might bee prouided for. But of all other, Moises who had receiued the commandement of God him self, as appeareth, did especiallie see what was the necessitie of the minister. In the 33. of Deuteronomie, a little before his death, thus he maketh his prayer: *Let thy Vrim and Thummim be with thy holy one, whom thou diddest proone in Masah, and didest cause to serue at the waters of Meribah, who said vnto his father and to his mother: I haue not seene them, neither knoweth hee his brethren, nor yet his owne children, but they obserued thy worde & kept thy couenaunt. They shall teach Iacob thy iudgementes, and Israel thy lawe. They shall put in sence before thy face, and burnt offering vpon thy aulter. Blesse O Lord his substaunce, and accept the worke of his handes. Smite through the loynes of them that rise vp against him, and of them that hate him, that they rise not vp agayne.* Marke I beseech you, both his great care how the Leuites might prosper, and his notable describing of them, what maner of men they shal be. First, hee prayeth that true knowledge and vnderstanding be neuer remooued from them; their affecti-

1. Reg. 2. Cro 78. 2. Re. 1 2. Cro 4. 5. 6. 7.

Deut. 33 9. 10. 11.

fection towards Gods Sanctuarie may be ſuch, that neither father nor mother, wife nor children doe keepe them backe frō obedience to the law and couenant. O that our Miniſters were ſuch as Moiſes prayed for. Then no doubt God would bleſſe them according to their requeſt, & confound their aduerſaries that riſe vp againſt thē. And here alſo marke his great zeale for their proſperitie. He was the pacienteſt man, and had the mildeſt nature of all the people of Iſrael: yet could he not ſuppreſſe his good and great affection, but brake out into theſe words: *Smite through the loynes of them that riſe vp againſt him, and of them that hate him, that they riſe not vp againe.* O Lorde, if Moyſes had liued in our dayes, and ſeene this adulterous generation, that ſo ſpoyleth the Leuites, how would his zeale haue bin inflamed againſt them? He would haue cryed out as good Nehemias cryed: *Plague them O Lorde, that* he. 6.14. *defile thy Prieſthoode.* And good were it for theſe ſinfull men, that God would ſend his plagues vpon them, whyle yet they haue time to repent. Now we want a Moiſes to praye for their puniſhment, for they ſleepe in their ſinnes: and God I feare hath reſerued them to a greater puniſhment. The Lorde graunt vs grace to remember the latter end, & now looke whyle it is yet time, to the good order of the Miniſterie. When God promiſed to eſtabliſhe his mercies with his Church, he promiſed this, as the greateſt token of his loue: *I will giue you Paſtors ac-* re. 3. 15. *cording to my hart, that ſhall feede you with knowledge and vnderſtanding.* When he would haue them haue ſure hope that he was their God, and they were his people, he ſaide he would giue them Leuites that

ſhould

should teach his people, the difference betweene the holy, and prophane, betweene the vncleane, and the cleane: he promised them this as a perpetuall couenaunt: *The lips of the Priest shall keepe knowledge, and they shall seeke the Lawe from his mouth: For he is the Messenger of the Lorde of hostes.* Mala.2.7 And this was the charge that God gaue straitely vnto the Priesthood: *That they should tell his people of their sinnis, and the house of Iacob their offences.* Esai.58.1 A miserable common wealth it must needes be, and farre seperated from God and his mercies, that hath blinde leaders, who cannot leade them selues. Who so feareth the Lord, will surely looke vnto it, that he maintayne no such offences within his kingdom, nor nouriſh any such sores in the body of his countrie. If a man be once called to the ministerie, let him attende vppon his flocke, and feede them as his dueţie bindeth him, with the foode of lyfe, or lette him be remoued. 1.Pet.5.2 Christ sayde: *Pasce, pasce, pasce*; Feede, feede, feede. Ioh 21.16 This charge he hath giuen, euen as we loue him, so to see it executed. Saye what we will sayo, and the more we say it, the more impudentlie we shall lye, if we say we loue him, whyle we kepe not his commaundementes. Would to God we were wise to vnderstande it. Christ sayde, *they are the salte of the earth*, Matth.5.13 and what shall be done with them, if they can season nothing? Christ sayde, *they are the light of the worlde*: and what heape of miseries shall they bring with them, if they them selues bee darke? Christ sayde, *they be the watchmen*: and what case shall the Citie be in, if they doe nothing but sleepe, and delight in sleeping? Who seeth not these incurable sicknesses, that can see any thinge? They are the

Pastors,

Paſtors, and how hungrie muſt the flocke be, when they haue no foode to giue them? They are the Teachers, and howe great is the ignoraunce, where they themſelues knowe nothing? They are the Euangeliſtes or Meſſengers of gladde tydinges: how little hope haue they, and what ſlender faith, whoſe meſſengers cannot tell what the Lorde ſaith!

The Lorde enlarge within your Maieſtie, the bowels of mercie, that you may once haue pitie vpon your poore ſubiectes. This cogitation made Paule ſay to Timothy, a painefull father vnto a carefull childe: *I charge thee before God, and before the Lorde* 1. Tim. 1. 2. *Ieſus Chriſt, that ſhall iudge the quicke and dead at his appearance, and in his kingdome: preache the worde, be inſtant in ſeaſon, and out of ſeaſon: reproone, rebuke, exhorte, &c.* Of all miſeries wherewith the Church is grieued, none is greater than this: that her Miniſters be ignorant, and can ſay nothing. What could 1. Reg. 13. 33 Ieroboam doe more than this, to ſtrengthen all his Idolatrie, then to make him Prieſtes of the loweſt of the people? What could haue made Aſa (beinge 2. Cro. 15. 8. otherwiſe religious) ſo ſoone to haue turned away from the ſeruice of God, ſauing onely hee ſuffered his people to be without a Prieſt, which could teach them the worde of God? What plague did God threaten greater againſt a rebellious people, than that he would take from them their true Prophets? Iſa. 32. When were the peoples ſinnes ſo ripe to procure Iſa. 56. 10. vengeance, as when their Preachers were dumbe Dogs, & could not barke? And what I beſeech you is our cõdition better? Or what be many Miniſters of our time and Countrie, other then dumbe dogs? 1. Cro. 15. 9. Surely, as Ahijah ſaide of the people of Iſrael, ſo we

may

may ſay of our Miniſters: Haue wee not made vs Prieſtes like the people of our Countrie? Who ſoeuer commeth to conſecrate with a yong Bullocke and ſeauen Rams, the ſame may be a Prieſt for thé that are no Gods. And ſo ſurely, if we ſerued Baal, a great number of our Prieſtes at this day were tollerable. But if we ſerue the Lorde, what doe they with that function they can not skill of? Let them returne againe to their olde occupation. And yet this is but one euill: and if it were reformed, yet much ſtil were amiſſe. If I would declare vnto your Maieſtie all the great abuſes that are in our Miniſterie, I ſhould leade you along in the ſpirit, as God did the Prophet Ezechiel: and after many intollerable euils, yet I ſhall ſay ſtill vnto you, behold you ſhall ſee moe abhominations then theſe. Ezech. 8. 4. 13. &c.

I would firſte leade you to your Benefices, and behold ſome are defiled with impropriations, ſome with ſequeſtrations, ſome loaden with penſions, ſome robbed of their cómodities. And yet behold more abhominations then theſe. Looke after this vpon your Patrons, and loe, ſome are ſellinge their benefices, ſome farming them, ſome kepe them for their children, ſome giue them to Boyes, ſome to ſeruingmen, a verie fewe ſeke after learned Paſtors. And yet you ſhall ſee more abhominations then theſe. Looke vpon your Miniſterie, and there are ſome of one occupation, ſome of another: ſome ſhake bucklers, ſome Ruffians, ſome Hawkers and Hunters, ſome Dicers and Carders, ſome blinde guides, and can not ſee, ſome dumbe dogs and will not barke. And yet a thouſande more iniquities haue nowe couered the Prieſthoode. And yet you

in

in the meane whyle that all theſe whoredomes are committed, you at whoſe hands God wil require it, you ſit ſtill and are careleſſe, let men doe as they liſt. It toucheth not belike your commom wealth, and therefore you are ſo well contented to let all alone. The Lorde increaſe the giftes of his holy ſpirite in you, that from faith to fayth you may growe continually, til that you be zealous as good king Dauid, to worke his will. If you knowe not howe to reforme this, or haue ſo little counſell (as mans heart is blinded) that you can deuiſe no way, aske councell at the mouth of the Lorde, and his holy will ſhalbe reuealed vnto you.

To reforme euill Patrones, your Maieſtie muſt ſtrengthen your lawes, that they may rule as well hye as lowe. As Eſdras ſayde once, ſo may I ſaye
r. 9. 2. nowe: The handes of the Princes and Rulers, are chiefe in this treſpaſſe. If you will haue it amended, you muſt prouide ſo, that the higheſt may be afrayde to offende. To keepe backe the ignoraunt from the Miniſterie, whome God hath not called to ſuch a function, take away your authoritie from the Biſhoppes, let them not thus at their pleaſure make Miniſters in their Cloſſet, whome ſo euer it pleaſeth them. To ſtop the inconueniences that growe in the miniſterie by other, who ſay they are learned and can preach, and yet doe not, that are as I ſayd, dumbe Dogs, and will not barcke, bridle at the leaſt their greedie appetites, pull out of their mouthes theſe poyſoned bones, that they ſo greedilie gnawe vppon. Take away Diſpenſations, Pluralities, Totquotes, Nonreſidences, and ſuche other ſinnes. Pull downe the Court of Faculties,

the

the Mother and Nurce of all ſuch abhominations. I tell you this before GOD, that quickeneth all thinges, and before our Lorde Ieſus Chriſte, that ſhall iudge the quicke and the deade, in his appearaunce, and in his kingdome: amend theſe horrible abuſes, and the Lorde is on your right hande, you ſhall not be remooued for euer. Lette theſe things alone, and God is a righteous God, he will one day call you to your reckening. The God of all glorie open your eies to ſee his hie kingdom, and enflame your heart to deſire it.

The third thing that I ſaide in this place was to be noted, was of Dauid himſelfe, how faithfully he executed that wherevnto he was called. The Prophete ſaith: *He fedde them in the ſinceritie of his heart, and guided them with the diſcretion of his handes*. An excellent vertue, and meete for King Dauid, that was a man according to the heart of God. Hee knewe that obedience was better then ſacrifice: and that Gods people were neuer better ruled, than when their Princes brought into captiuitie their owne vnderſtanding, and in ſimplicitie of hart were obedient only to the wiſedome of God. He had too good experience of his owne wiſdome, & had tryed it often howe it made him to rebell: therefore to pleaſe God effectually, he walked in his ſimplicitie. O that our Chriſtian Princes had ſo great meaſure of Gods holy ſpirite: how many and grieuous burthens ſhoulde then bee taken from vs, that nowe Chriſtian eyes and eares can hardly behold & heare? how many ſinnes ſhould be extinct and buried, that nowe vaine pollicie doth mainteine and ſtrengthen? The tyme is paſt, and I will ſaye no more.

The thi argumet

The

The God of all mercy, & Father of all consolation, enspire our heartes with wisedome, that wee may walke before God in our owne simplicitie. That what his holy worde hath spoken, we may humblie heare, and not reason against it, because of our cō-mon wealth. Then shall we ende these shorte and euill dayes with gladnesse. And when Christ shall appeare in glorie and maiestie to iudge the quicke and dead, wee shall stande on the right hande, in the number of his Elect, and heare that last and happiest sentence that neuer shall bee called backe agayne: *Come yee blessed of my father, and possesse the kingdome which is prepared for you frō the begining of the worlde.* The which time the Lord bring hastily vpon vs, euen for his Sonnes sake Iesus Christ our Sauiour: to whom with the holie Ghoste, three persons and one God, be al hónor and glorie, both now & euer. Amen.

FINIS.

¶ A Ser-

¶ A Sermon preached at the Tower of London, by M. Edward Deringe, the. 11. of December. 1569.

IOHN. 6. 34.

¶ Then they said vnto him. Lord, geue vs euermore of this bread. And Iesus saith vnto them. I am the bread of life: He that cõmeth vnto me shal not hunger: and he that beleueth in me shall neuer thirst.

WE haue (dearely beloued in our Lorde and Sauiour Christe) wee haue in this portion of Scripture to consider: First, this peticion or requeste which the Iewes make vnto Christe in theſe wordes: *Lorde geue vs euermore of this breade*. Then the aunswere that our Sauiour Christ maketh againe: *I am the bread of lyfe. &c.* Their requeſt riſeth of certaine words, ſpoken immediatly before, where Christ ſayth: *My father geueth vnto you frõ heauen the true bread. For the bread of God is hee that cõmeth downe from heauen, and giueth life vnto the world.* Through which words they brake out ſtreight into this prayer: *O Lord geue vs alwayes this bread.* Theſe wordes they doe not vtter with any good affectiõ or longing deſires to be partakers of the mercies, which are offered vnto all in Christ Ieſu: but rather of a diſtẽpered mind drawne into contrarie deſires, ſeeking by all meanes to fill themſelues with happineſſe, & yet to ieſt & ſcoffe at the doctrine of christ. The thoughts of their minds

are made manifeſt, both by theſe wordes of Chriſt:
Ye ſeeke me becauſe you eate of the loues & were filled,
.6.26. and alſo by their owne wordes to the ſame effect,
where they ſaye: *Our fathers did eate Manna in the*
.6.31. *wilderneſſe.* Likewiſe requiring that Chriſt woulde
ſo feede them ſtill by Miracle, and then they would
follow him. And afterward alſo, when Chriſt had
further taught them that he would in no ſuch ſort
feede them deintily on earth, but if they would eate
of the bread that he wold giue, they muſt renounce
ſuch fleſhly concupiſence, crucifie themſelues vnto
the world, & be with a liuelie faith incorporate into
his bodye, then they ſhoulde eate of liuing bread:
as ſoone as they heard this, they murmured at him,
ſhewing that he was not the bread that they did ſeek
for, & then declared what was their ſcoffing ſpirit,
and ſaid openlie: *Is not this Ieſus the ſonne of Ioſeph,*
.6.4. *Whoſe father and mother we knowe? How came he downe*
from heauen? Thus dearly beloued, wee learne what
mindes theſe men had that would ſo faine haue bin
fed with the bread of life. They would liue for euer:
.6.28. but they would liue as they liſt. They would followe
Chriſt: but they would neither hunger nor thirſt.
They wold doe the will of God: but they would not
crucifie their affections. They woulde come vnto
heauen: but they wold not be led by Ieſus the poore
Carpenters ſonne. Their carnall fancies beguiled
thē. Their ſcoffing at Ieſus Chriſt made their harts
ſo blinde: and their deſire of happines was nothing
but the ſhew of their owne folly. Now let vs beware
5.4.11. by other mens harmes. Let vs not fal after the ſame
example of diſobedience. If we bringe our carnall
or.2.14. fancies to the worde of God, we ſhall neuer vnder-

ſtand

ſtand it. The natural man perceiueth not the things that are of God. Such groſſe imaginations deceiued Nicodemus, that hee knewe not what it was to be borne a new. Such faneies made blind the woman of Samaria, that ſhe knew not howe to aske for the water of life. Such carnall imaginations made the children of Zebedy to aske of our Sauiour Chriſt, they knewe not what. Yea, all the Diſciples of our Sauiour Chriſt, by ſuch fleſhlie deſires oftentimes vnderſtood him not. And howe much more ought we to take heed that haue ſo barren hearts, not watered ſo plentifullie with Gods ſpirit? Whether ſhal we be led, if we bring vnto Gods word our ſenſuall appetites? Sure euen thither, whether theſe Iewes are gone before vs, to murmure againſt Chriſt, and deſpiſe his Croſſe. Let vs then take heed whyle it is yet time, & in obedience of Gods word banith farre frō vs our own vnderſtādi g, & if we will be taught of the Lord God, let vs leade into captiuitie all our own cogitations, & ſeeke no better eſtate for the goſpel of God, then he himſelf hath appointed by his holy wiſedome. Otherwiſe it will ſurely come vpon vs, that came ſo long agone vpō theſe carnall Iewes, & we ſhall haue ſo good liking of our own delight, that we ſhal cōtemne the poore Galilean, and with a proud coūtenāce we ſhal think much ſcorn, that the Carpenters ſon ſhold be our maſter. This is the fruit that groweth out of mans wiſdom. Here it is plainly teſtified in this 6. of Iohn. It is teſtified in the Scribes & Phariſes, that ſo oftē ſcoffed at our Sa. chriſt: in the ſoldiers that vpō the croſſe had him in ſuch deriſion: in the whole multitude of the Iewes that ſtroke him & ſpit on him, & bid him aread, who had hurt him.

Iohn. 3
Iohn. 4
Mark. 1
Luk. 18
2. Cor.
Mat. 27
Mat. 26

Thus after that by carnall reaſon they would needs iudge of Chriſt, they grewe more and more in hardnes of harte, till they thought it good wiſedome to ſpeake ſo great blaſphemie. Such Goſpellers there were many in the primitiue Church, that thought them ſelues wyſe in making a ieſt of Chriſte. So Iulianus the Apoſtata, when the Chriſtians aſked helpe againſt all their iniuries, with mockes and ſcoffes he would aſke why they did cõplaine, when the Galilean their maiſter bad them doe good for euill: if any would take away their coate, that then they ſhould giue him alſo their cloake. So manie wicked Magiſtrates ſpoyled the Chriſtians of their monye, and woulde taunt them merelye with the ſayinge of their God: *Quod Cæſaris ſcis, Cæſari da*, Giue that vnto Cæſar, that thou knoweſt is Cæſars. Such Goſpellers at this day, we haue a great many in England, that laugh ſmothlie in their ſleeues, at their madnes (as they thinke) that followe ſo earneſtlie the Goſpell. So S. Peter hath borne witneſſe generally of the wicked of all ages, that they ſhall thinke it much madneſſe, that other will not runne to like effuſiõ of riot: but let them alone, that ſeeke willingly to goe ſo farre aſtray. This is the time of their reioycing: The dayes of repẽtance are not yet come. When they haue done with their mocking, themſelues ſhall be then mocked at, & for all their pleaſant ſporting, they ſhalbe called to iudgement.

Another thing I noted vnto you in the petition of theſe Iewes, and that was a deſire of happines, whiche they wiſhed to come vnto: And in the middeſt of their malice, yet an inward ſighing of ſpirit, that they might once eate of the bread of life. They plea-

pleased them selues exceedingly in fighting against Christ, and yet againe in remorse of cõscience, they wished to be partakers of eternall lyfe. And this is that sparkeling of the grace of God, which is kindled in the hartes of all men, of which S. Iohn saith: *That Christ lightneth all men that come into this world.* Iohn.1. Caine had this light, when the burden of his sinne seemed so heauie vnto him, that it could not bee pardoned. Esau had this light, whẽ for losse of his Farhers blessing, hee lifted vp his voyce and wept. Gen.4.1 Gen. 27 Pharao had this light, when in remẽbrance of all his plagues, he cryed at the last: *The Lorde is righteous, but I and my people are wicked.* Exo.9.2 The Sorcerers of Egipt had this light, when God cõfounded their wisedome, in a most vile creature, and they confessed before Pharao: *This is the finger of God.* Exo.8. Pilate had this light, when he washed his handes, & cryed before all the Iewes: *That he was innocent from the bloud of Christ.* Math.2 Simon Magus had this light, whẽ he wondered at the signes and myracles that were wroughr by the Apostles, and would haue giuen mony for the holy Ghost. Acts.8. The Gentils themselues, they had all this light. 1 Mac. Antiochus, when he wepte for all the euill that he had done at Ierusalem. Iulianus, when he cryed, *Vicisti Galilae:* O man of Galile, thou hast gotten the victorie. Adrian at his death, when he spake vnto him selfe, *Animula vagula, blandula, hospes comesque corporis, qua nunc abibis in loca, nec vt soles dabis iocos, palidula, rigida, nudula?* Brutus had this light, when the night before he was slayne, he thought he sawe a sprite that cryed thus vnto him, *Ego sum tuus malus genius Brute: hodie me in Phillippis videbis.*

But what need I (derely beloued) to make this long by examples? You your selues (I am sure) can witnesse with this trueth. There is none of you so farre giuen ouer to vncleanneſſe, but I am sure somtime you say with these vncleane Iewes: *O Lorde giue vs one day the bread of life.* This is the triumph that vertue hath ouer vice, that whereſoeuer she is most hated, there she is oftē wished for. And this is the great punishment that God bringeth vpon the wicked, euen as the Poet said: *Virtutē vt videant, intabescantq; relicta:* That though they loue not vertue, nor can not like to follow her, yet they should pyne awaye with a longing desire after her. And this I am sure it striketh deepe, & woūdeth the conscience of the wicked. Though they haue set their heart as an Adamant stone, & made their face like flint, yet grace pierceth throughout their cōcupiscence, and they say somtime, the way of vertue is better. There was neuer so impure & dissolut an adulterer, but he hath said sometime: the chast body is best. There was neuer so blasphemous nor vile a swearer, but somtime he hath trēbled at Gods Maiestie. There was neuer mā so proud & ambicious, but sometime he remēbreth he is but earth & ashes. There was neuer such an vsurer, nor couetous wretch, but sometime hee thinketh his gold & siluer shall canker, & the rust of it shall be a witnesse against him. There was neuer so riotous a person, sumptuous & prodigal, but sometime he cōdemneth his owne doing, & sayeth with the Prophet: *The vnrighteous man borroweth, & payeth not agayne.* 37.21 And what should I say more? There was neuer so high minded not vainglorious a king, but he hath sometime thought his Crowne

would

would fall from his head, and the crowne of righteouſneſſe was better, whiche was in the kingdome of heauen. And this dearely beloued, as it is in a wicked life, ſo likewiſe it is in corrupt religion. Trueth that is ſtrongeſt, and ouercõmeth all, in religion forceth the enimie oftentimes to cõfeſſe her. There was neuer papiſt that ſo magnified Merites, and talked of his workes of Supererogation, but oftentimes in his conſcience hee would ſurely confeſſe: *That when he had done all, yet he was vnprofitable.* Luk. 17. There was neuer any ſo great an enimie to Faith, but when his conſcience was touched with the griefe of ſinne, he would crie a loude: *Faith alone doth iuſtifie.* There was neuer (I am ſure) Papiſt yet ſo drunken, that made ſo much of all his fleſhly worſhippings, of Organes, & ſinging, of Altares and Altar cloathes, of Frankenſence, & ſweete ſmelling ſauours: of banners and ſtreamers: of goodly tunes and melodie: of ſiluer croſſes and challices, but hee hath ſaid ſometime: *Who required theſe things at our handes?* Eſai. 1. *The true worſhippers doe worſhip in ſpirite and verite.* Iohn. 4. There was neuer Papiſt in ſo deepe a ſleepe of Pardons and Purgatorie, but he hath ſurely ſayd it, ſuch weake engines can breake downe but paper walles, & ſuch cold water can quench but painted fires. There was neuer Pope nor generall Councell ſo deſperatly bent, to ſet vp worſhippinge of Images, but their owne hearts haue often cried within them: *They haue mouthes and ſpeake not, they haue eyes and ſee not, they haue eares and heare not, they haue noſes and ſmell not, they haue handes and touche not, they haue feete & walke not: Thou ſhalt not bow down to thẽ, nor worſhip thẽ.* Pſal. 115. There vvas neuer Papiſt ſo blinded

with

with the great absurditie of Transubstantiation, but somtime seeing the wine in the Challice, hee hath bin afraide to say: by this & by nothing else, let my sinnes be washed, and seeing the Cake in the Priests handes: thou alone hast redeemed me, and alone by thee I looke to be saued. This doubt ye not (dearelie beloued) is the workinge of the Lorde, in the heartes of all his enimies. Refuse him howe ye will in life or in Religion, you shall carye day and night a witnesse in your breast against your selues, and your heartes wil condemne you, that cry euermore against you: the way vnto true happinesse, is neyther by sinne nor superstition: neyther by open rebellion, nor yet by accursed Idolatrie. And thus farre out of this petition of the frowarde Iewes, I haue noted vnto you, what I haue thought best for our common instruction. The Lord graunt vs that we make the like request, but with a better spirite, and praye euermore vnto him: *O Lorde, giue vs al-*
6.34. *wayes the bread of life.* Nowe let vs consider the other parte which (I saide) is the aunswere of our Sauiour Christ, in these wordes: *I am the breade of*
6.35. *life, he that commeth vnto mee shall neuer hunger, and he that beleeueth in me, shall neuer thirst.* Out of this place (dearely beloued) I will note vnto you, as the text giueth me occasion, these three poyntes. First, who is the bread of lyfe, then by what meanes hee is eaten. And thirdly, what fruite commeth of such sustenaunce. Who is this bread, Christ sheweth in these wordes: *I am the bread of life.* By what meanes he is eaten, it is shewed in these words: *He that commeth vnto me, He that beleeueth in mee.* What fruite commeth of it, it is shewed in these wordes: *He shall*

ne-

neuer hunger, he ſhall neuer thirſte. I am the breade of life. Theſe wordes they ſignifie thus much, that in Chriſt alone we haue life, and all confidence of ſaluation muſt be grounded on him, and on none els. Chriſt crucified is a continuall Sacrifice of reconciliation ſtanding betweene God and vs, ſo that what ſoeuer grace, mercie, and peace is powred vppon vs by God the Father, it commeth downe through the body of Chriſte vppon the croſſe: and whatſoeuer ioye or comfort wee can haue in beinge veſſels of mercie, thus it is made perfect: when with a liuelie fayth we looke through Chriſt crucified, and ſo go with boldneſſe vnto the throne of grace. Thus Chriſt is called the bread of lyfe: the foode of our ſoule, and nouriſher vp of our conſciences to a perpetuall quietneſſe. This the Scriptures teſtifie moſt plentifullie in all places, witneſſing, that when ſoeuer we feele our ſelues hungrie, that is, *Labouringe and heauie loaden with the burthen of our ſinnes, wee muſt come vnto Chriſt: and hee will refreſhe vs.* Math. 1 From our firſt father Adam, vntill the laſt man that ſhall be borne vppon earth, neuer was, nor ſhall bee one that ſhall finde other foode of life. Adam dy whoſe ſinne we were all condemned, when he was caſt out of Paradiſe, that is, out of Gods fauour and the place of reſt, he could not feede his ſoule neyther with the labour of his hande, nor with the ſweate of his browes, but the firſt foode of life hee founde in this promiſe, *That the ſeede of the woman ſhoulde treade downe the head of the ſerpent.* Gene. 3. Abraham, Iſaac, and Iacob, in all their wandring iourneys, they liued liued not by this, *That their poſteritie ſhould be multiplied, & enioy a land that flowed with milke and honie:*

But

But this was the bread of life that made their harte glad, euen the ſight of Chriſt, & by this promiſe e-
.12.3. uery one of them liued: *In thy ſeede all the nations of*
6.4. *the earth ſhalbe bleſſed*. The lawe that came after and
8.14. taught vs true obediēce, we learned nothing by it,
12.7.7. *but the knowledge of our ſin*, nor it wrought nothing
12.5.20. in vs, *but the multiplying of our iniquitie*. The lawes &
r.9.9. ordinances, which were in meates and drinks, and
.10.4. carnall rites & ceremonies, they could not feed the conſcience of him that did the ſeruice: the ſacrifi-
2.3.24. ces & offerings were nor ſuch that they could giue vnto vs the food of life. *It was altogither vnpoſſible, that the blood of Bulles and Goates ſhould take awaye ſinnes, but ſo far the law did feed our ſoules, as it ſhut vs vp in the faith that ſhould be reuealed, and ledde vs as a ſchoolemaiſter vnto Chriſt*. The Prophets that came after, rayſed vp of God to teach his people, they ſhewed no other mark to looke on, nor other hope to liue by, but that child that ſhould be borne vnto
.9.6. them, *And that ſonne that ſhould be giuen them, whoſe name was wonderfull, councellour, the mightie God, the euerlaſting Father, the Prince of peace*. The Apoſtles & Euangeliſts now ſent in theſe latter dayes for the
e.1.11. work of the miniſterie, *To gather togither the Saints, and build vp the body of Chriſt*. they feede vs not with the foode of our own works or wel doing, but to make our faith ſtrong, *& the promiſe of God ſure*,
n.4.16. they tell vs: *Chriſte is our peace, and there is no other*
e.2.14. *name vnder heauen giuen vnto men, by which wee ſhall*
5.4.22. *liue, ſaue only the name of Ieſus Chriſt*. Thus Chriſt is our bread of life, & if we will build our ſelues vpon Abraham, Iſaack, or Iacob, to be of their poſteritie, if we wilbe led by the law and the prophets, by the

Apo-

Apoſtles & Euãgeliſts, to find the food of life: if we heare Chriſt himſelf, or wilbe his diſciples, thẽ this is our religiõ: *Chriſt is the bread of life.* Too too wretched haue the Preachers bin that haue called you frõ his bread, to feed you with their corrupt leauẽ, frõ this foũtain & welſpring, *to their own pudles that can hold no water.* Thus they haue al done that haue led you any whether ſauing to Chriſte alone, that haue taught you to pray vnto Saints, Angels, or Archangels, to be your mediators, that haue told you of iuſtificatiõ in your owne works, that haue ſolde vnto you their Maſſes, as ſacrifices propiciatorie for the quick & dead, that haue bid you truſt in pardõs & indulgẽces for remiſſiõ of ſins, that haue brought you vnto the Pope, a ſick head of an ill diſpoſed Sinagoge, to hang your faith vpon his ſleeue, that hath told you of generall Coũcels, they could not erre, but whatſoeuer they ſhould decree, you ſhould ſo receiue it, as the H. Euangeliſts. Thus haue theſe monſters ſpoken, & thus they haue deluded you, & yet they ſay ſtill: wherein haue we offended? But the Lord be prayſed, that hath deliuered vs out of the kingdom of ſuch darknes, & brought vs againe into the light of his Goſpell. Let vs nowe walke in it accordinglie, & cõfeſſe Chriſt alone to be the bread of life. The ſecond thing that I noted vnto you in this anſwere of our Sauior Chriſt, is: how we do eat of this bread, & that (I ſaide) was ſhewed in theſe wordes: *He that cõmeth vnto me, He that beleueth in me.* To come vnto Chriſt, to beleue in chriſt, This is to eate hriſt, ſo that we may wel ſay, as *S. Auguſt.* ſaid: *Quid paras dentes aut ventren, crede & manducaſti?* It is no neede to prepare tooth or bellie, beleue and thou haſt eaten. Auguſtin pon the 6 Iohn. tract

But

But here (dearelie beloued) I muſt firſte admoniſh you that this place, nor this ſixt Chapter of Iohn, is not meant of the Sacrament, as ſome popiſhe interpreters haue ignorauntly tolde you. The Sacrament was not yet inſtituted, nor any nowe preſent knew whether he would euer ordayne any ſuch Sacrament of his body and bloud, or no: ſo that if he had ſpoken thereof, he had told them that, whiche they could not vnderſtande. But this Chriſt doeth, without all conſideration, eyther of Sacrament or no Sacrament. He telleth them howe and by what meanes his body can be eatē, whether it be in your inwarde faith, when ſecretly and with your ſelfe you feede vpon his body, or whether it bee in outward ſigne or Sacrament, whiche is a helpe of our infirmitie, the more liuelie to taſte of his mercies. There is but one and the ſame way, neyther to eate his fleſhe, nor to drinke his blood: the which waye plainely & expreſſlie here is deliuered vs by Chriſt, that we neede not to erre except wee will. And this was Chriſtes great mercie, to prepare the hearte of his children, that they ſhould not be offended with any maner of vnderſtandinge, when they ſhould heare in the inſtitutiō of the Sacrament, *Take, eate, this is my body.* They are before well inſtructed, and they knowe what to beleeue. The groſſe and carnall fancies of tranſubſtantiation, could not diſquiet them. They knewe there was no way to eate Chriſte, but to come vnto him, nor to drinke his blood, but to beleeue in him. And this fayth was the more pretious, the further of his bodily preſence was remoued from them: *They knewe fayth was the taking holde and ſubſtance of things (wee hope)*

Hebr. 11.

for

for, and the ſure apprehenſion and proofe of thinges that were not ſeene. So that they knewe how to feede of his body with great boldnes to lift vp their ſoule, & take holde of his mercie that ſitteth in heauen at the right hande of his father. Whence vndoubtedlie all the merites of his Paſsion do preſently flowe vpon his poore children. His conflictes & agonies with ſinne and condemnation, to ſett vs free from Gods wrath and diſpleaſure, and all his obedience ſhewed here in fleſhe, from his corporall, reall, and ſubſtantiall body, cõmeth downe vpon vs, to cloath vs with righteouſnes, that we may be found vnblameable before his father. Thus much the diſciples well vnderſtood, and they murmured not at theſe wordes, *This is my body*. Thus much let vs learne out of this place againſt we come vnto the Sacrament, *That to come vnto Chriſt, and to beleue in Chriſt that is truly to eate Chriſt*. This beieng proued true vnto you, you will ſoone ſet your ſelues free from all popiſh idolatrie. And how true it is, marke well, I beſeech you, what are the words. *I am* ſaith Chriſt *the bread of life. Hee that commeth vnto me, ſhall not hunger*. If Chriſt had ſpoken ſtill properly, according to the metaphore, he had ſayde thus: *I am the bread of life, he that eateth me, ſhall not hunger*. Nowe he him ſelfe hath ſaide: He that commeth, in ſtead of this, He that eateth, if you will beleeue him, you muſt needes confeſſe it. To eate Chriſte, is to come vnto him. So in this other ſentence: *He that beleeueth in me, ſhall not thirſt*. If he had kept the propertie of ſpeech, he had ſayd thus: he that drinketh of me, ſhall not thirſt. In ſteed of, *drinketh*, hee ſayeth, *beleeueth*, and therefore it is moſt certayne, to drinke

of

of Christ, is to beleeue in Christ. So that this is now an vndoubted trueth, to eat Christ, to drink Christ, to come vnto Christ, to beleeue in Christ, these are all one. And who hath eares to heare and heareth
Ioan.5.24. not this? Or whose iudgement is so blind that hee cannot perceiue it? Compare the sayings of Christ in this chap. you cānot (if you wil not) be deceiued,
Ioan.5.10 *He that beleueth in me hath euerlasting life.* And after: *He that eateth of this bread, hath euerlasting life. Except ye eat the flesh of the sonne of man, and drinke his*
Ioan.6.53. *blood, you haue no life in you. Hee that beleueth on him that sent me, hath life euerlasting. You will not come vnto me that you may liue.* Who seeth it not here, to eate, to come, to beleue, is all one. Again: *He that be-*
Ioan.5.54 *leeueth in me, I will raise him at the last day. And hee that eateth my flesh, and drinketh my blood, I will raise him vp at the last day.* After all those sayings of eating his flesh in deed, & drinking his blood in deed, at which the Capharnaits were offended, & diuers of his Disciples forsooke him, Christ saith then vnto his Apostles, *Will you also go away?* As if he shuld haue said: are these wordes so strange, that you also will be driuen away? Vnto which Peter answered: *Lord to whom shall we goe, thou hast the wordes of eternall life, and we beleue and knowe, that thou art Christ the sonne of the liuing Lord.* Loe here, how S. Peter him selfe, of whose name the Pope braggeth so much, and yet vtterly renounceth his faith. Saint Peter (I say) vnderstandeth, all these wordes of life, of the eating & drinking of Christes flesh and his blood, he expoundeth them thus: To beleeue in Christ, and to know him to be the son of the liuing God, euen as Christe him selfe had before taught

him,

him: *The wordes that I speake are spirit and life, it is the Spirit that quickeneth, the flesshe profiteth nothing.* If all this be not plaine enough, looke yet, and let S. Iohn expound him selfe. Here Christ sayeth: *Hee that eateth my flesshe, and drinketh my blood dwelleth in me, and I in him.* The same S. Iohn that wrote this, saith thus againe: *Who so confesseth that Jesus is the Sonne of God, God dwelleth in him, and he in God.* 1. Ioh. 4. Wherby it is plaine, he that cõfesseth thus of christ, he eateth his flesshe, and drinketh his blood. This (dearely beloued) is no newe doctrine, but taught by Christ, receyued by his Apostles, written for all ages by his holy Euangelistes, now preached to the comfort of all true Christians, and in the primitiue Church beleeued of all the holy Fathers. I woulde alledge you their owne sayings, but that the time passeth, and you haue them plentifully set out vnto you, you may reade them when you will. These places alleadged out of the Scriptures, one expounding another, they are the surest witnesses, to know the meaning of the holy Ghost. And what if here I should reason out of our Christes owne wordes, to proue, there can be no transubstantiation. He sayth for proofe, that his naturall body is risen. *See my handes & my feete, touch me and handle me, it is euen I.* Luk. 24. Seeinge Christe will haue our senses to iudge of his body, let vs doe so. See, feele, touche, taste, is it ought but bread? This argument me thinketh is good and well warranted by Christ himselfe, and it seemeth not so only to me, but *S. Augu.* thought so now eleuen hũdred yere agone. See, *de doctrina christiana, li. 3. ca. 16.* and there you shal finde it. But the time passeth & I will come vnto that, that I thinke

you

you looke for, and which the Pope hath made the ſubſtance of all his Maſſes. Chriſt ſayth thus: *Take*
Mat.26.26. *eate, this is my body*. And what then? Is there any obſcuritie in theſe wordes? Is it not often and plainly ſpoken, what it is to eate his body? Are not his diſciples wel taught? Knew they it not long before? As it is plainly ſaid: *This is my body*, ſo is it not plainlie
Ioan 6.14. expounded. *Theſe wordes are ſpirit and life?* No man can here be offended, but he that is dull of hearing, and hath not hearkened before to the wholeſome doctrine of trueth. But you will ſay, why could not Chriſt as well haue ſaid, This is a figure, or ſigne, or token of my body. I anſwere. Firſt, theſe words are without daunger, that his Diſciples ſhould dreame of tranſubſtantiation: they are ſo aſſuredly taught before how they ſhould eate or drinke Chriſt. Thē I ſay, this our Sauiour Chriſt did chooſe to ſpeake, to ſhewe his great and abundant loue towards vs, that we ſhould be ſo fully perſwaded that hee were our head, and we his members, as if this naturall & reall body, were ſubſtantially within vs, that wee ſhould know, whatſoeuer we could wiſhe from his mercie to comfort vs, by this Sacrament or couenant of his mercie we ſhould ſo aſſure our ſelues of it, as if we eate his very fleſh, or drinke his naturall blood. The like phraſes or ſpeeches are plaine and
Ephe.5.24. often in the ſcripture: *Chriſt is our head, and wee his members, he dwelleth in vs, and we in him. He is the corner ſtone*, and we are the building vp. *He the vine*, &
Ephe.2.20. we the braunches. His body is the meate, and wee
Iohn.15.5. the eaters. Whoſe heart is ſo dull that is not ſtirred vp with theſe ſpeeches? Or who vnderſtandeth not by theſe ſpeches, that Chriſt would ſhew the aboū-

dance

daunce of his loue towardes vs, and the great boldneſſe that Chriſt will haue vs to put in his mercie? As for tranſubſtantiation, it is ſo ſtraunge from the ſence of the Scripture, that if the Pope had not bin, I thinke it neuer had bene thought of. And if the Councell of *Lateranne* had not bene, it had neuer bene named. But let vs weigh the wordes a little, and conferre them with theſe late popiſhe follies. Chriſt ſayeth, *Take, eate, this is my bodie.* But the Pope ſayeth, take not, eate not, ſitte a farre off, and looke on, fall downe and worſhip. This is my bodie. Was not this their manner of preaching? How els coulde this haue bene your manner of practiſe, when you came to the Sacrament, or as you rather called it, the ſacringe of your Maſſe? Chriſt ſayeth: *Drinke you all of this: this is my bloud.* The pope vtterlie denieth it, and prooueth it by good reaſon. His bodie (ſayth hee) cannot be with his bloude: there is *Concomitantia*, the one followeth the other, and therefore you ſhall not drinke it, yet it is his bloud. Chriſt ſayeth, *as ofte as you doe this, preache foorth the death of the Lorde vntill he come.* The Pope ſayeth, that is not neceſſarie. If you ſaye Maſſe dayhe, it ſkilleth little, though you preache not once in a yeare. What maner of Vicar call you this man, that diſpenſeth his Maiſters doctrine thus deceitfullie? Or what hope can you haue of tranſubſtantiation, when it hangeth vpon his credite, that dealeth thus vnfaithfully? O (dearelie beloued) be not deceyued. Theſe things be too plaine to be diſſembled. It is his owne mouth that ſpeaketh theſe thinges, which (ſayeth he) can not erre. We knowe that there is no trueth in him, and whatſoeuer hee

Mat.26

Mat.26

1 Co.11

you looke for, and which the Pope hath made the
ſubſtance of all his Maſſes. Chriſt ſayth thus: *Take*
t.26.26. *eate, this is my body.* And what then? Is there any ob-
ſcuritie in theſe wordes? Is it not often and plainly
ſpoken, what it is to eate his body? Are not his diſ-
ciples wel taught? Knew they it not long before? As
it is plainly ſaid: *This is my body*, ſo is it not plainlie
hn 6.14. expounded. *Theſe wordes are ſpirit and life?* No man
can here be offended, but he that is dull of hearing,
and hath not hearkened before to the wholeſome
doctrine of trueth. But you will ſay, why could not
Chriſt as well haue ſaid, This is a figure, or ſigne, or
token of my body. I anſwere. Firſt, theſe words are
without daunger, that his Diſciples ſhould dreame
of tranſubſtantiation: they are ſo aſſuredly taught
before how they ſhould eate or drinke Chriſt. The
I ſay, this our Sauiour Chriſt did chooſe to ſpeake,
to ſhewe his great and abundant loue towards vs,
that we ſhould be ſo fully perſwaded that hee were
our head, and we his members, as if this naturall &
reall body, were ſubſtantially within vs, that wee
ſhould know, whatſoeuer we could wiſhe from his
mercie to comfort vs, by this Sacrament or coue-
nant of his mercie we ſhould ſo aſſure our ſelues of
it, as if we eate his very fleſh, or drinke his naturall
blood. The like phraſes or ſpeeches are plaine and
phe. 5.24. often in the ſcripture: *Chriſt is our head, and wee his*
members, he dwelleth in vs, and we in him. He is the cor-
ner ſtone, and we are the building vp. *He the vine*, &
phe. 2.20. we the braunches. His body is the meate, and wee
hn. 15.5. the eaters. Whoſe heart is ſo dull that is not ſtirred
vp with theſe ſpeeches? Or who vnderſtandeth not
by theſe ſpeches, that Chriſt would ſhew the aboū-

dance

daunce of his loue towardes vs, and the great boldneſſe that Chriſt will haue vs to put in his mercie? As for tranſubſtantiation, it is ſo ſtraunge from the ſence of the Scripture, that if the Pope had not bin, I thinke it neuer had bene thought of. And if the Councell of *Lateranne* had not bene, it had neuer bene named. But let vs weigh the wordes a little, and conferre them with theſe late popiſhe follies. Chriſt ſayeth, *Take, eate, this is my bodie.* But the Mat.2
Pope ſayeth, take not, eate not, ſitte a farre off, and looke on, fall downe and worſhip. This is my bodie. Was not this their manner of preaching? How els coulde this haue bene your manner of practiſe, when you came to the Sacrament, or as you rather called it, the ſacringe of your Maſſe? Chriſt ſayeth: *Drinke you all of this: this is my bloud.* The pope vt- Mat.2
terlie denieth it, and prooueth it by good reaſon. His bodie (ſayth hee) cannot be with his bloude: there is *Concomitantia*, the one followeth the other, and therefore you ſhall not drinke it, yet it is his bloud. Chriſt ſayeth, *as ofte as you doe this, preache* 1 Co.1
foorth the death of the Lorde vntill he come. The Pope ſayeth, that is not neceſſarie. If you ſaye Maſſe dayhe, it ſkilleth little, though you preache not once in a yeare. What maner of Vicar call you this man, that diſpenſeth his Maiſters doctrine thus deceitfullie? Or what hope can you haue of tranſubſtantiation, when it hangeth vpon his credite, that dealeth thus vnfaithfully? O (dearelie beloued) be not deceyued. Theſe things be too plaine to be diſſembled. It is his owne mouth that ſpeaketh theſe thinges, which (ſayeth he) can not erre. We knowe that there is no trueth in him, and whatſoeuer hee

doeth, it is againſt Chriſt, and his eternall Goſpell. For the wordes, *This is my body* (I truſt) I haue proued it, they be not wordes of errour, to make you beleeue the thing that is not: the meaning is plain. The bread is a warraunt, and pledge vnto you, that as ſure as you eate it, which is the ſigne, ſo ſure your faith feedeth on all the fruites of his paſſion, and the righteouſneſſe & true holineſſe of his humaine body, couereth all your ſinnes before God his Father, and cloateth you rounde about with ioye and gladneſſe. Theſe are the riches of Gods aboundant graces, which make the poore penitent ſinner to ſeeme more glorious, then all the worldly treaſure. This is the ſecrete Manna with which God feedeth his elect, that maketh the hungrie heart more glad and ioyfull, then all the bread of Princes. Theſe riches they haue ſpoyled you of, that haue ſolde vnto you ſo deere their Tranſubſtantiation. This food they haue taken from you, that haue fedde you ſo long with a fancie of Chriſtes naturall bodye. For the wordes, *This is my body*, are not ſtraunge. Such phraſes in the Scripture, are euer vſed vpon like occaſion. In the 33. chapter of Geneſis, Iacob calleth his Altar, *The mightie God of Iſraell*: yet the Altar was not God, but ſet vp in memorie howe mightily God had preſerued him. In the 12. chapter of Exodus, God ſayd to Moſes of the Paſcall Lambe: *This is the Lordes Paſſeouer*: and yet it was not the Paſſeouer, but the Sacrifice of the Lords Paſſeouer, when in killing the firſte borne in the lande of Egypt, he paſſed ouer the houſes of the children of Iſraell. In the 7. chapter of Leuiticus, where God giueth to Aaron, the ſhoulder and breſt of the Sacrifices for

Gen. 33.20

Exod. 12.1.

his

his portion, hee ſayeth thus: *This is the annointinge of Aaron*, yet the breſt and ſhoulder of the beaſtes, were not the oyle wherewith Aaron was annoynted, but a ſigne or token of his anoynting. In the ſixt of Num. when god ſetteth forth the lawe of the Nazarites: *Hee forbiddeth them to defile them ſelues at the death of their father, mother, brother, ſiſter*, and addeth this clauſe: *Becauſe the conſecration of his God is vpon his head*. Yet the heaire vpon his head was not his conſecration, but the ſigne of his conſecration. In the fifte chapter of Numerie, where GOD ſetteth forth the law of ielouſie: The water whereby the woman is tryed, is called often *the curſſed water*, & yet the water was not curſſed, but ſhewed the woman to bee accurſſed and deteſtable. In the 19. Chapter of *Deuteronomie*, ſpeakinge of a falſe witneſſe: *Both parties are bidde to ſtand before the Lorde*. Yet he meaneth before the Prieſt, in whoſe breſt was *Vrim* and *Thummim*, a liuelie repreſentation of the Lorde. In the 26. chapter of Deuteronomie, teaching what they ſhal doe that offer their firſt fruits, it is written: *Thou ſhalt laye this before the Lorde*: yet hee meaneth before the Altar, a preſent ſigne of the Lorde. Oftentimes in the lawe, The Arke is called *the Lorde God*: Yet the Arke was not God, but a liuelie repreſentation of the Lorde God. In the 17. chapter of Geneſis, God ſpeaketh of Circumciſion: *This is my Couenaunt*. Which yet God himſelfe expoundeth in the verſe followinge, *This is the token of my couenaunt*. And what can be more plaine then this? So Sainct Paule ſayeth: *The Rocke was Chriſt*, yet Chriſt was not the Rocke that was in Horeb: but the water of the Rock was the ſigne of Chriſtes

Liuit. 7

Num. 6

Num. 5

Deut. 1

Deut. 2

Deut. 31

Gen. 17 and. 11.

1. Cor. 1

blood, which quencheth the thirſte of all his elect and choſen. So Saint Paule calleth Baptiſme, *Lauacrum regenerationis*: The waſhinge of the newe birth: yet the water doeth not regenerate, but the holie Ghoſt. An hundreth ſuch ſpeeches you haue in the Scripture, where the ſigne hath the name of the thing ſignified. And how are you ſo bewitched, that in this one Sacrament of the body and bloud of Chriſt, you cannot beare that phraſe which is ſo vſuall in Scriptures? But ſo it is, Saint Paules prayer hath taken effect in the popiſhe kingdome: *Hee that is ignoraunt, let him bee ignoraunt ſtill*. But I hope (dearelie beloued) better of you. God I truſt, hath lightened you, and you doe vnderſtande his holie Scripture. You will come in ſpirite and trueth to theſe holy Miſteries, and you haue forſaken your olde leauen of all Romiſh Idolatrie. Nowe a worde or two of the fruite of eatinge and drinking Chriſt, and ſo I will make an ende.

8.3.5.

1.14.38

To eate and drinke Chriſte, is as I haue ſaide, to come vnto Chriſt, to beleeue in Chriſt, & the fruite of this is: *Hee that commeth vnto him, hee ſhall not hunger*. Againe: *And he that beleeueth in him, ſhall not thirſte any more*. This (dearely beloued) is the great fruite, that vnſpeakeable benefite, that endeleſſe mercy, which they taſte and eate of that labour and are loaden, and come vnto Chriſt. My tongue cannot expreſſe it: your eares cannot heare it: our hearts can not imagine it, what is the fulneſſe of ioye that ſpringeth out of this fountaine. To thirſt no more, to bee no more an hungred, is to ſee God as hee is, and to contemne the worlde, to haue all

tea-

teares wiped away from our eyes, and bee no more ſorrowfull, to haue the glorie of God to ſhine vpon vs, and no more to regarde the light of the Sunne or Moone. This ſhall be then perfect, when Chriſt ſhall appeare in glorie and Maieſtie, and wee ſhalbe cloathed with righteouſneſſe and immortalitie.

Nowe in this bodie of ſinne, this happines is taſted of, wh n wee feele the ſpirite of adoption to crye vnto our ſpirite, *Abba, Father.* When the mercies of Ieſus Chriſt doe ſo compaſſe the inner man, that wee ſee and feele the kingdome of heauen pictured in our conſciences, when with a great and longing deſire, *Euen as the Harte longeth after the water brookes:* We crie with Saint Paule, *Cupio diſſolui.* When we bee touched inwardly, and ſaye with the Sainctes in the Reuelation: *Come Lorde Ieſu, come quickely.* Theſe are the beginnings of thoſe euerla-ſting ioyes, that can neuer bee made full, *Till this mortalitie haue put on immortalitie, and this corrup-tible, incorruption.* And wee haue giuen into our mouthes, the ſonges of our triumphe: *O death, where is thy ſting? O hell, where is thy victorie?* The ſonges of our ioye. *Such as none can vnderſtand, ſaue the hundreth and foure and fortie thouſande, that are bought from the earth.* Hee that eateth of Chriſte to this purpoſe, hee is nouriſhed, and he that drinketh of Chriſte to this hope, he is quickened. With this meate and drinke, Abraham was filled, *when he for-ſooke his fathers houſe, his kindred, his countrie, to goe into a lande that God would ſhewe him.* With this meate and drinke Moſes was filled: *when hee rather choſe to bee a miſerable ſeruaunt amonge his brethren*

Gala.4.6

Pſal.12.5

Phil.1.21.

Apoc.22.

1 Cor.15.

1.Cor.15.5

Apoc.14.

Gen.12.1.

Exod.1.11.

of Israel, then to bee a mightie Prince in the Courte of Pharaoh. With this meate and drinke was Dauid
2.84.11. filled, *When hee wished rather to bee a doore keeper in the house of God, then to dwell in the pallaces of princes.*
With this meate and drinke was Paule filled, when
il3.8.. hee sayeth, *Hee accompted all the worlde as dunge, that hee might winne Christ.* With this meate and drinke
ath.19.19 whosoeuer is filled, *Hee will forsake father and mother, brother and sister, wife and children, house and landes, yea eucn his owne life, and take vp his crosse and*
k.14.26. *followe Christe.* The remembrance of immortalitie that Christ shall giue vnto him, will make him hartilie to confesse, that this life is but a moment. The length of his dayes that liueth for euer, will make him beholde his owne body, and saye: *All flesh is*
ai.6. *grasse.* The glorie of his Maiestie that shineth world without ende, *will proue the glorie of man to bee but as a flower in the fielde.* It will make his harte to crye
h. 16. 34 often within him: *Lord feede vs euer with this bread.* And sure (dearely beloued) the cause is soone espied, why the worlde is so drunken, with these transitorie vanities: they neuer felte what the things are that abide for euer. He neuer tasted of Christ, that hungreth and thirsteth after vaine glory, to become honorable in this world. He neuer tasted of Christ, that heapeth vp siluer and golde, and can not tel for whom he gathereth it. He neuer tasted of Christe, that spendeth his dayes in wantonnesse, and harkneth not to the sentence that shall be spoken vnto
ke.16.3. him: *Come, giue account of thy stewardshippe.* He neuer tasted of Christ, that hath his eyes open to beholde vanitie, and seeth not Christ crucified for his

sin-

ſinnes. Hee neuer taſted of Chriſte, that hath his eares open to all vngodly ſoundes, and heareth not the Trumpet that one day ſhall blowe aloude: *Ariſe ye dead, and come vnto iudgement.* To be ſhorte, hee neuer taſted of Chriſt, that is not crucified vnto the world, and the worlde vnto him, ſo farre that ſinne raigne not in his mortall body. The Prince neuer taſted of Chriſt, that putteth the glorie of his court in concupiſcence, in pride, in blaſphemie. The noble man neuer taſted of Chriſte, that braggeth and boaſteth of his parentage, and knoweth not that he is but duſte. The Magiſtrate neuer taſted of Chriſt, that ſuffereth this great cardinge and dicinge, that leaueth ſinne vnpuniſhed, and vertue vnrewarded. The Man or Woman neuer taſted of Chriſt, that crieth not in ſpirit: *O Lord, thou art mine inheritaunce.* The father of all mercie, and God of all conſolation, ſtrengthen vs with his grace, that we may taſte of Chriſt,

AMEN.

FINIS.